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A Brief Treatise on Theology.

WRITTEN IN NASHVILLE, TENN.,

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BY

A. C. CLEMENS, 0

Of Upper Sandusky, Ohio, an Elder of the Church of God.

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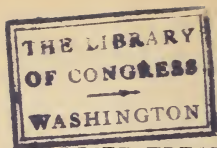
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A BRIEF TREATISE ON THEOLOGY,

EMBRACING THE FOLLOWING SUBJECTS:

PAGE.

- First.*—Do the Scriptures teach the doctrine of the final holiness and happiness of all the intelligent creatures of God, or do they teach the endless misery of a large portion of them, or the final extinction or unconscious being of that portion of them? 3
- Second.*—The difficult subject of the genealogy of Christ explained. 27
- Third.*—The object or design and *mode* of water baptism explained. 31
- Fourth.*—The object of the communion, and the ordinance of washing one another's feet explained. 33
- Fifth.*—Of the signs of the times, indicating the very near approach of those most fearful judgments spoken of in the prophecy of Zephaniah, the last chapter, eighth and ninth verses. Also embracing a very choice collection of hymns and spiritual songs, nine of which were composed by the author. 36
- Sixth.*—Covenant of the Church of God. 78

A Brief Treatise on Theology.

FIRST.—*Do the Scriptures teach the doctrine of the final holiness and happiness of all the intelligent creatures of God, or do they teach the endless misery of a large portion of them, or the final extinction or unconscious being of that portion of them?*

In this discourse or treatise I shall attempt to affirm the first of these three propositions, and deny the other two. And first, in presenting this subject to the public, I would say that as in the study of music, so in the study of the Scriptures, you must first find the key-note, or you will have discord and confusion all through. In this treatise I will assume that the key-note to the whole Bible is the word *shall*, or, in other words, that God's purposes

are immutably or unchangeably fixed, and that they are not based upon any contingency. As in Gen. ii. 17: "For in the day that thou eatest thereof thou shalt surely die." You see from this passage that this penalty was attached to the law of God without conditions, and wherever God speaks in the Scriptures it is not in a slack or indifferent way, but in the most positive terms. For example, in Isa. xlv. 23-25, "I have sworn by myself, the word is gone out of my mouth in righteousness, and *shall* not return, That unto me every knee *shall* bow, every tongue *shall* swear. Surely, *shall* every one say, In the Lord have I righteousness and strength: to him *shall* every one come; and all that are incensed against him *shall* be ashamed. In the Lord *shall* all the seed of Israel be justified, and *shall* glory." In the above passage you certainly can not fail to discover the frequent occurrence of the key-note *shall*; I, however, have emphasized it, to impress the reader with its importance. I will now call your attention to another remarkable passage of this kind found in Matt. i. 21: "And she *shall* bring forth a son, and thou *shalt* call his name Jesus; for he *shall* save his people from their sins." But do you ask who *his* people are, of whom it is said that he *shall* save them from their sins? To this inquiry I would answer first, that the Israelites, that are now rejected of the Lord, are in a peculiar and pre-eminent sense the people of the Lord, as by promise made to Abraham (Gen. xii. 2, 3; xiii. 15, 16), and as in

Matt. ii. 6, "For out of thee *shall* come a governor, that *shall* rule my people Israel." Again, in a more general sense, all intelligent creatures are his, for "they were all created by him, and for him." (Col. i. 16.) And Rev. iv. 11, "For thou hast created all things, and for thy pleasure they are and were created." And, again, they are his purchased possession (1 Tim. ii. 6), "Who gave himself a ransom for all." Again, they are all his by gift of the Father (John iii. 35), "The Father loveth the Son, and hath given all things into his hand." Again, they are all his by inheritance (Heb. i. 2), "Whom he hath appointed heir of all things." Now there is no more doubt in my mind as to his saving his people from their sins (numerous as they may appear from the quotations above), than there is that Mary brought forth a son, and that they called his name Jesus. For if this were not true, the angel of God would have told the truth with reference to the son of Mary and his name, and a falsehood with reference to his saving his people from their sins. But just as sure as she brought forth that son, and just as sure as they called his name Jesus, so sure shall he save his people from their sins. But, perhaps, the most successful way of reaching the conclusion of this whole matter, is to inquire into the design of God with reference to it, and the first passage to which I would invite attention upon this subject may be found in Paul to the Ephesians (Eph. i. 4), "According as he hath chosen us in him before the founda-

tion of the world," etc. Again, Eph. i. 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times (not of time as most men teach), he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." The second passage in support of this point may be found in Paul to the Hebrews (Heb. ii. 8-10), "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Here, if you have observed the above quotation closely, Paul appears to contradict himself, for after saying thou hast put all things in subjection under his feet, he then says, but now we see not yet all things put under him. But what does he mean? He evidently means *this*, that in design it is done, but remains to be carried out by a competent workman. Just as if you were going to build an expensive mansion, the first thing in order for you would be to get a competent draughtsman or designer to draw for

you a complete draught or design of your house, from which you could calculate the entire cost of your house. And when your draughtsman had finished his work your house would be completed so far as design was concerned, although not a single stroke had been struck in the actual construction of the house. Let us, then, understand Paul in this way, and all the apparent difficulty vanishes at once. But after your house is finished in design, what do you next want but a competent workman to go to work and carry out that design that you have on paper, and if you have a competent workman, may you not reasonably expect to have such a house on the ground as you have on paper? Just so in the design of God, as presented above by Paul; in design the work is already completed, and now we see Jesus, the great architect of the universe going to work to carry out the design of his Father, and see how carefully and prudently he goes to work, and by the grace of God tastes death for every man. But why, Paul, should he taste death for every man? Because every man was embraced in the plan or design above, and he could never carry out that design without tasting death for every man, for there is no name given under heaven or among men whereby we must be saved but the name of Jesus Christ. But Paul says further that "it became him *for* whom are all things, and *by* whom are all things, in bringing many sons unto glory." How many? I answer, just as many as are embraced in the

plan above, and no more, and that is *all*, and hence the term many means precisely the same in this passage as that in Rom. v. 19: "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." Having now clearly shown that all are subdued or brought to submission to the will or government of God in design, it only remains for me to show by scriptural proof that this design will finally be carried out by the great Architect that has gone to work to accomplish it. And I will just say at this point that the scope of evidence is so great that I will not attempt to bring into requisition all the proof-texts upon this subject, but will only notice some of the most prominent. The first to which I would call attention is in Ps. xxii. 27: "All the ends of the world *shall* remember, and turn unto the Lord; and all the kindreds of the nations *shall* worship before thee." The next, Rev. xv. 4, "For all nations *shall* come and worship before thee." The next in 1 Tim. ii. 4, "Who will have all men to be saved, and to come unto the knowledge of the truth." The next, Ps. cxxxv. 6, "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the sea, and in all deep places" (or in hell). You will remember that I proved that all were the Lord's people by gift, as in John iii. 35, "The Father loveth the Son, and hath given all things into his hand." With reference to which the Son says (John vi. 37-39), "All that the Father giveth *me shall* come to me; and him that

cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Another clear and indisputable proof of this fact is that found in the third of Matthew, 12th verse:

"Whose fan is in his hand, and he will thoroughly purge *his* floor, and gather *his* wheat into the garner; but he will burn up the chaff with unquenchable fire."

The figure here employed by John is that of a threshing floor filled with wheat and chaff mixed. The next is that of a fan, an instrument used for the purpose of separating the chaff from the wheat. And when this figure is understood, in its spiritual application to mankind, *his* floor then evidently means his whole intelligent creation in a state of sin and rebellion, and by his wheat is meant the sinner in a polluted or unclean state, and by the chaff (He don't call it his chaff) is meant that which pollutes the sinner, which is sin, from which he needs to be separated as the wheat needs to be separated from the chaff before it is fit for the garner. It is his floor by promise, for the Father says to the Son, Psalm ii. 8:

"Ask of me, and I *shall* give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

John does not say that he will partially purge his floor, or make a desperate effort to purge it and fail, but that he will thoroughly purge it, and gather his wheat into the garner, not a part of it, but all of it.

What is meant by his fan is evidently all the appliances that God may use in this world or in the next, for the destruction of sin and the salvation of the sinner. You must remember Christ was not manifested to destroy sinners, but the works of the devil, which is sin. As in Dan. ix. 24, "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." It is the sin that he came to destroy, and to save the sinner.

The wheat, then, represents the sinner saved from his sins, and the chaff his sins as separated from him, which are good for nothing but to be burned up and be no more. And on account of God's fixed purpose to destroy sin, the fire is said to be unquenchable; for should it be quenched by any means God's purpose to destroy the chaff would be a failure; but when the chaff is all burned up, which John says it will be, you can easily see that the fire would naturally go out, and still God's purpose be a grand success. But those who teach the doctrine of endless punishment will tell you that much as the Lord may desire to purge his floor, and great as may be the effort he may make to purge it, yet it never will be purged; and that he will always be burning at the chaff whether

it be the sinner or the sin, and yet it never will be burned up. But the advocates of annihilation or the extinction of the sinner, along with his sins, say that God will literally burn up the sinner with his sins, and after that he shall have no conscious being. But don't you see what reproach that would bring upon the character of God (who although as we have shown that He doeth whatsoever he pleaseth in heaven and on earth, in the sea, and in all deep places, or in the bottomless pit), if He should fail to fulfill the many positive declarations to which we have called your attention in these pages, and will have to abandon his purpose to restore all of his intelligences to holiness and happiness.

But can you give an intelligent reason why you should be believed when you thus contradict God's word? Will you say that it is because you find a few places where the Scriptures speak of the wicked being destroyed? But are you sure that those passages mean the wicked, and not the wickedness of the wicked; for it is said by one of old, "O, that the wickedness of the wicked might come to an end."

Can you refer to any passage that clearly shows that God designed any part of his intelligent creation for endless misery, or to be blotted out of conscious being, and that he takes as much pleasure in their misery or destruction as he does in their happiness? If you can show this, you only then have succeeded in arraying one part of the Bible against the other, and still you have gained nothing; if you cannot do

so, which I am sure you cannot, then you would have to show that God has abandoned or changed his purpose to restore all before it would be safe to adopt either the doctrine of endless punishment, or that of endless destruction. But to show that both of these doctrines are false with a single quotation, I need only to refer you to Isa lvii. 16, where God says: "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made," in other words if God should do so as the advocates of endless punishment say he will do, he acknowledges that the result as claimed by the annihilationist would be produced. But because he will not do as the advocates of endless punishment say he will, he therefore will not produce the result as claimed by the annihilationist, consequently both doctrines are false.

But with reference to the destruction of the wicked as taught in the Scriptures. Let us examine it in the light of the Scriptures and of reason. For, certainly, it would be unreasonable to suppose that a being whose understanding is infinite should fail in the accomplishment of any of his purposes for the want of wisdom; or he who is omnipotent, for the want of power; or he whose goodness is unbounded, for the want of goodness. Such a being, then, as this can not be thwarted in his purposes or designs. In what way, then, does the Bible teach that God will destroy the wicked? I answer as follows: By converting them from sinners into saints.

And as a text from which to explain this matter, I will refer you to Paul's Epistle to the Hebrews (ii. 14, 15), as follows: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage."

Now, let me ask in what sense it was necessary for Jesus Christ to die in order that he might destroy the devil that had the power of death (evidently referring to the same devil that induced sin and death in the Garden of Eden). Was it necessary that Christ should die in order that the devil might be blotted out of existence, and in that way be destroyed? No; that might have been done without the death of Christ. Was it necessary that Christ should die in order that the devil might be endlessly punished in hell? No; that, possibly, might have been done if Christ had not died (or to the extent that it would have resulted in their destruction). In what sense, then, was it necessary that Christ should die in order that he might destroy the devil? In this sense, and in this sense only, as I can conceive: In order that the devil might be converted from a devil into a saint, and in that way be no longer a devil.

Now, it is conceded on all hands by those who profess to be orthodox, that all wicked men and women are children of the devil, and consequently are young devils in a spiritual view;

and they also concede that these young devils may be converted into saints, and when this is done, there is one saint more and one devil less ; one devil actually destroyed by the regenerating power of the death of Christ, and one sinner saved. But when we ask them to admit that this regenerating power of the death of Christ shall continue to be exercised until this particular devil spoken of in the text, with all the rest of them, shall in this way be destroyed, then they stagger at the promises of God, forgetting that Paul says he is "able to subdue all things unto himself." (Phil. iii. 21.) But with reference to those spoken of in the fifteenth verse, I would just say that it can not refer to those who die forgiven, for as soon as a man's sins are forgiven he has no fear of death. And hence the language of the Psalmist in the 23d Psalm: "Though I walk through the valley of the shadow of death, I will fear no evil," etc. This passage, therefore, evidently refers to those who die in sin, who are to be delivered; the sinner is all his lifetime subject to bondage through the fear of death. But I fancy I hear some one say, your arguments appear to be plausible. But will you be kind enough to answer some such objections as the following? (Matt. xxv. 46): "And these *shall* go away into everlasting punishment: but the righteous into life eternal;" or as in the Greek, into *Ione* punishment, but the righteous into *Ione* life. This word in this place, as in many other places, is translated everlasting. This word is

also frequently applied in the Scriptures to things that have had and will have an end. For example, the priesthood of Aaron is called an "everlasting priesthood." (Exod. xl. 15.) Also "everlasting hills." (Gen. xlix. 25.) (Gen. xvii. 8): "The land of Canaan for an everlasting possession." In all these, and many other places that may be found, the word everlasting does not mean endless duration, but only a limited period. For example, the priesthood of Aaron has long since ceased, it being superseded by the priesthood of Christ, who was not made a priest after the order of Aaron, but after the order of Melchisedek, and that was after the power of an endless life. (The word endless is only once more found in the Scriptures, and then it is applied to genealogies.) In what sense, then, was the priesthood of Aaron everlasting? In the sense that it lasted until the end was accomplished for which it was designed, which was to offer up typical offerings, or sacrifices, pointing to Christ, the great antitype, which should come at the end of the Jewish world or age, and offer himself once for all for the sins of the whole world; and when that was done the priesthood of Aaron ceased, there being no more need for it, the end having been accomplished for which it was destined.

So with the everlasting punishment; when the end is accomplished for which it is designed, which is the subjugation of the rebellious, like the priesthood of Aaron. it will cease, there being no more need for it. And in this way all

these words, such as forever and forever and ever, may be reconciled with the doctrine of the final restitution of all things. But, says one, what will you do with the unpardonable sin, that hath never forgiveness neither in this world or in the world to come? Well, this, to many, has seemed an insurmountable objection to the doctrine of the final holiness and happiness of all of God's intelligent creatures, although this doctrine is as clearly taught all through the Bible as tongue can express it. And when this is the case, we must find some solution of this question that will harmonize with the whole tenure of the Scriptures. And I think the following will sufficiently explain the unpardonable sin in harmony with the Scriptures and with reason. For example, I have a son, and I give him a command, and he disobeys that command; I then call him to account for his disobedience. The penalty was that he should be whipped if he disobey. But he now comes to me and says that he is sorry and repents. I then forgive him by suspending the penalty. I then charge him not to do so any more, or I will whip him. He promises fidelity, but again disobeys my command. I again call him to account, but again he repents, and I forgive him as before. But now I say to him, if you ever do so again I will never forgive you as I have done before, but will certainly whip you. The boy repeats the same act again. I again call him to account as before. He again says I repent and am sorry; I hope you will forgive me.

But I say, no, sir ; you have committed the unpardonable sin, and I am determined to whip you now, as I said I certainly would. I then whip him severely. Did I forgive him the last time as I did the two first times? I don't think that the boy would say that I did, and yet is that any reason why I should whip the boy always? I certainly think not. This view will harmonize with the general tenure of the Scriptures, while the popular view will not, and, therefore, I think the popular view unjust.

But I hear one say, I would like to know how you can harmonize the teaching of Christ as found in the gospel as recorded by St. Luke, sixteenth chapter, and from the nineteenth verse to the close of the chapter—where Christ speaks of a certain rich man who fared sumptuously every day, and of a certain beggar named Lazarus, which was laid at the rich man's gate, with no one apparently to administer to his comfort but the dogs that are said to have licked his sores. (And yet he had a friend with him that sticketh closer than a brother.) This beggar, after awhile, died (and without any funeral display, perhaps, was buried). If there was any funeral song sung, perhaps it was this:

Rattle his bones
Over the stones,
He's only a pauper,
• Whom nobody owns.

But it is said that he was carried by angels into Abraham's bosom (or to the place where believers go, Abraham being the father of be-

lievers). And it is said that the rich man also died and was buried, intimating clearly that there was a great deal of display at his funeral, as is common at the funerals of rich men now. But it is said that in hell he lifted up his eyes, being in torments. (This, perhaps, was true sometime before they got through with the ceremonies of the burial.) But it is said that when he lifted up his eyes that he saw Lazarus afar off in Abraham's bosom. And he cried out, and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame."

It seems that he would have been satisfied with a very little comfort, but it was out of his reach, and from this we may learn that hell is no place to go for comfort, and, therefore, we should fearfully dread it and carefully avoid it.

But Abraham said, "Son, remember (oh, what a remembrance must then have been called up!) that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they that would pass from hence to you can not, neither can they pass to us, that would come from thence."

Now, from the above we discover the utterly helpless and comfortless condition of those who are in hell, and the utter inability of those who are in heaven to comfort or deliver those that are in hell. But why is this so? Because of

this great gulf or chasm between the righteous and the wicked. But in what does this great gulf or chasm consist? It consists in a fitness to meet God and enjoy him forever, which alone can be found by accepting of Christ, who has the issues of life and of death. And hence he says to John (Rev. i. 18): "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

All, then, that is meant by this great gulf spoken of by Abraham is this, that he neither had the control of heaven or hell, but that the control was in the hands of another, and, therefore, he could not grant the request of the rich man in hell.

But Christ tells John, as above, that he has the keys of hell and of death. He can shut, and no man can open; he can open, and no man can shut; and hence Christ, in his sermon on the mount, as in Matt. v. 25, says, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." This means, I think, that neither Abraham nor Lazarus shall have power to turn out, nor yet to administer comfort to him, till he has paid the uttermost farthing.

Now, if Christ had said thou shalt by no means come out thence, and not added, "till thou hast paid the uttermost farthing," I should then conclude that there was no chance left to pay the debt, and consequently the wicked would have to remain in hell always; but as it

is, there is the clearest indication that when the debt is paid that there will be a release. But what do we owe God? Did you ever think of it that God nowhere says, "Son, give me so much punishment, suffering or anguish?" But he does say, "Son, give me thy heart." Again, "Thou shalt love the Lord thy God with all thy heart." We then owe God no punishment, but we owe him love, respect and obedience, although it seems necessary sometimes to employ punishment as a means to make us pay him that respect and reverence that we owe him. This doctrine is clearly taught in the twelfth chapter of Paul's Epistle to the Hebrews, where it is said, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," etc., showing clearly the object of punishment to be corrective in its nature. But, says one, can you show a single instance where God in this way affected a reformation? I answer, yes; I can refer you to the case of Jonah, who for his disobedience to God's command was cast into hell and out of the belly of hell. He cried, and the Lord heard him, and answered him with a deliverance when he had paid the last farthing, or when he had fully given up to obey God in going to preach to Nineveh. Here, too, is one that was in hell forever, although it was only three days and three nights, the shortest period to which the word forever is applied in the Scriptures that I know of; but certainly it must have been a long time to be in a whale's belly, or in hell, as Jonah calls it. So

that you see that the word forever, or the words forever and ever, frequently only mean a tedious and indefinite period of time, and do not necessarily mean endless duration.

But, says another, Jonah was not dead. No, not dead to sensibility and pain, but he was dead, and buried, too, to all that was outside of the whale's belly, just as much as the antediluvians were dead, to whose spirits Christ preached while in the prison-house of hell, as referred to by St. Peter (1 Peter iii. 19, 20). In this passage, too, we not only have clearly shown the conscious state of the spirits of the dead, but that Christ also seeks their reformation by preaching the gospel to them, as in the fourth chapter and sixth verse of this same Epistle, in the following language: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

But, says another, can you refer to any others who have been cut off in their sins that will be restored to favor with God? I answer, yes. I will now refer you to the sixteenth chapter of Ezekiel, where you will find that the Jews of whom Christ says, "That if ye believe not that I am he, ye shall die in your sins." They did not believe in him, and, therefore, did die in their sins. And also the Sodomites that God destroyed for their wickedness by the raining of fire and brimstone upon them. And also the Samaritans shall be brought into favor with God,

again. I would advise you to read this whole chapter carefully, and especially from the forty-seventh verse to the close of the chapter. I will now refer you first to the fifty-third verse, which reads as follows: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate" (which you will remember was a favorable estate as when Abraham and Lot dwelt with their great herds in the land of Canaan, on the plains of Jordan). I now quote from the sixtieth verse to the close of the chapter: "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." St. Paul speaks of this same

covenant in his Epistle to the Hebrews (viii. 10-12): For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

But, do I hear one inquire whether all the Jews that ever have lived, or ever will live, will finally be converted and saved through Christ their rejected King? To this inquiry I would answer, yes. For so it is again foretold by the Prophet Ezekiel in the thirty-seventh chapter of his prophecy, where he speaks of the valley of dry bones, and where the bones are caused to live and "stand upon their feet, an exceeding great army." God says to the prophet, "These bones are the whole house of Israel (not a part of them): behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye

shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Here you discover that the very Jews that delivered Christ to the Romans to be crucified uncondemned, not knowing what they did, will finally be saved and enjoy eternal life, for John says (xvii. 3): "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." But, my friend, says one, we have been taught by our preachers for a great many years that sin and its wages, which is death, will exist as long as God and eternity shall exist, and are you not after all mistaken in teaching us this new doctrine, as it seems, although we admit you furnish a great deal of scriptural proof for the doctrine? If I am, my friend, then Paul, the great apostle to the Gentiles, was in the same condition, for he says, in writing to his son Timothy, Second Epistle, first chapter and tenth verse, that "Christ hath *abolished death*, and hath brought life and immortality to light through the gospel." And also the Lord must have made an improper revelation to St. John, as found in Rev. xxi. 4, 5, for it is there said that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make (or have made) all things new. And he said unto me, Write: for those words are true and faithful." I am,

therefore, more inclined to believe them than I am inclined to believe your preachers that have been contradicting these faithful and true sayings.

I will now, in bringing this subject to a close, although I might refer the reader to thousands of other proof-texts upon this subject, but I admit it unnecessary, but will now refer you to one in which the whole matter is seen to culminate. This you may find in Paul's First Epistle to the Corinthians (xv. 22-28): "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order (here are three orders in point of time, not in point of condition): Christ the first-fruits (and you know the first-fruits always represent the whole harvest); afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy shall be destroyed death. (Or, if you should transpose this last sentence, it would read thus: death, the last enemy, shall be destroyed.) For he hath put all enemies under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. (Here God the Father, that brought all to submit to Christ his Son, is the only being excepted in the universe as not being in subjection to his Son.) And when all things shall be subdued unto him,

then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Here two things must take place before the third thing can take place. First, all must be subdued unto Christ, and Christ himself become subject to the Father that put all things under him, before God can be all in all. In other words, all must be in Christ and Christ in God, which makes God to be all in all. And if any man can tell me how God can be all in all in any other way, I will forever renounce the doctrine of the final restitution of all things "which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 21.)

I thought that I had closed the testimony in this case, but I just now think of one more very remarkable passage of Prophecy as quoted by the Saviour himself, in the third of Luke, and 5-6th verses:

"Every valley *shall* be filled, and every mountain and hill be brought low; and the crooked *shall* be made straight, and the rough ways *shall* be made smooth; and all flesh shall see the salvation of God."

Now the above language is evidently figurative, it certainly does not mean that every valley shall be filled, and that every mountain and hill shall be digged down, but that this shall be so spiritually, as seen in the sixth verse; that all flesh shall see the salvation of God. But what is meant by all flesh seeing the salvation of God? I answer that the very same

thing is taught in this saying, that Christ taught Nicodemus, when he said: Except a man be born again, he cannot see the kingdom of God. But what is it to be born again? It is in its nature and effect this: If the person needing this new birth has been low, degraded and debauched, it effects his elevation from this low condition, and in this way his valley is filled. If he has been haughty and self-exalted as a mountain, or even as a hill, he will be brought low by the new birth; just low enough to reach the grand plain of love and humility, to which the other has been exalted. And hence we see that not only some shall in this way be elevated, or brought down as the case may be; but, every one shall be, clearly showing that all shall be born of God, and in this way enter into the kingdom of heaven.

Having now closed our treatise upon this subject, we wish next to invite your attention to one of the most perplexing subjects, to those who are unacquainted with it, that theologians and critics have had to contend with in the study of theology, for several of the past centuries.

SECOND.—*The difficult subject of the genealogy of Christ explained.*

I refer to the genealogy of Christ, as submitted in the first chapter of Matthew, and in the third of Luke. In Matthew's account of this matter, he says: And so all the generations

from Abraham to David are fourteen generations. And from David to the carrying away into Babylon, were fourteen generations. And from the carrying away into Babylon to Christ, are fourteen generations. Which would make in all, forty-two generations. But critics and theologians have usually been able to find but forty-one. And hence, Mr. Adam Clarke, who in his commentary acknowledges this subject to be one of the most difficult that theologians have had to contend with. Yet in his commentary he undertakes to supply this deficiency of one generation which he, with many others, suppose they have found; and to do this he goes back into the Old Testament to look for this missing man whom he supposes divine inspiration to have overlooked, or who some way had been left out. (But I am happy to inform you that the mistake was with Mr. Clarke, and not the fault of inspiration). Again Mr. Barnes, a Presbyterian writer I believe, undertakes to supply the same difficulty which he imagines that he has discovered (although like Adam Clarke and many others, is in error himself) by counting David twice, the last of one fourteen, and the first of the other; and then to keep up a kind of show of fairness, he again counts I think Jechonias twice, and in this way he gets one too many, so that he has to throw one overboard, which makes the last error to be worse than the first. In Matthew's account also, the descent is said to have been through Solomon the son of David. And Jacob is said to have

begotten Joseph, the husband of Mary. In the account given by Luke in the third chapter, the number of generations are fifty-six, fourteen more than Matthew claims, and fifteen more than critics and theologians have generally been able to find. And the descent is said to have been through Nathan, another son of David; and Joseph the husband of Mary, is said to have been the son of Heli. It has been difficult therefore for theologians to reconcile these two accounts with each other, and to know how the descent could be through Solomon and Nathan both, both being the sons of David; and how Joseph the husband of Mary, could be the son of Jacob and the son of Heli both. The first time that my attention was called particularly to this subject, was by a profound infidel, who confounded me the most completely that I ever was confounded in my life, by presenting to me this subject as I have presented it above. And I searched in vain for about ten years to find from the teachings of men, a solution of this matter. When finally in my extremity, I concluded that it was barely possible that there was still a mistake in the count. I then resolved to count the generations again in the most particular manner. And in order to do this, I took my old book and went into a place of retirement, and in a very prayerful mood I can assure you I commenced this matter of counting again by putting a figure to each man's name, thus: Abraham 1, Isaac 2, Jacob 3, Judas 4, and so on until I supposed I had

them all counted again, which still only made forty-one generations, I then felt more than ever perplexed with the matter. Thought I to myself, is it possible that this matter cannot be understood, when all at once it rushed into my mind with powerful force like this: Jacob begat Joseph the husband of Mary, of whom Christ was born. Of whom was Christ born? Of Mary. Of whom did He partake the fleshly nature? Of Mary his mother. No living being on earth had anything to do with it but Mary. It would not be proper to count God his Father as one generation, because he partook of the divine nature from God his Father, and of the fleshly nature from his mother Mary. I then marked Mary 41, and that brought Christ out 42, just as claimed by Matthew. We had all been leaving out the most important link in the chain, which was Mary. With a moment's reflection every one must concede that every child partakes in part at least of its fleshly nature from its mother, no matter who may be its father. And the record in this case denying that Joseph was the father of Christ. But that God was his Father would make him partake entirely of the fleshly nature from Mary his mother. And now my explanation of this whole matter is this:

Matthew gives the genealogy of Joseph simply for the purpose of showing that Mary his wife was of that stock, it being an unlawful thing for the Jews to marry among the gentiles, and proving Joseph to be of that stock proved

Mary his wife to be of the same stock. And Joseph descends through Solomon just as Matthew says he did, and is the natural son of Jacob just as Matthew says he was. While Luke gives the genealogy of Mary only in legal form, commencing with her husband's name instead of her name. Or in this manner in the third of Luke: And Jesus himself began to be about 30 years of age, (being as was supposed the son of Joseph), which was the son of Heli. I have written on the margin of my old book this comment. Being the son of Mary, which was the daughter of Heli, Joseph the son-in-law of Heli; and Mary descends through Nathan the son of David, while her husband Joseph descends through Solomon; and there are fourteen more generations in her genealogy than there are in Joseph's and in this way the two are reconciled the one with the other.

THIRD.—*The object or design and mode of water baptism explained.*

I wish in the next place to present to the reader in as brief a manner as possible the design or object of water Baptism, and the mode or manner of performing it:

1st. Then the object or design of Baptism, and I would say just at this point, that notwithstanding the many books that have been

written upon this subject and the many discussions that have been held both public and private, there is still more ignorance in the world with reference to the true nature and object of Baptism than any other subject connected with the Christian religion. I will now state that the object or design of water Baptism is first, to show by a figure that spiritually we have died to sin and hence we are buried by Baptism, indicating by this burial our spiritual death to sin, and after we have thus been buried by Baptism, we are then raised up from this burial, thus indicating our spiritual resurrection from a death in sin to a new life in Christ. And in the third place it is designed to show by the same figure our faith in the doctrine of the resurrection of the body. And hence as we are now buried by Baptism, so we expect our bodies to be buried when we die, and as we are now raised up from this watery grave, so we expect our bodies will be raised from the dead, and in this way our salvation is shown complete, soul and body, by the one figure called Baptism, if the figure is a proper one which must be a burial and resurrection. The Scriptural authority for this form or mode, may be found in Paul to the Romans (vi chapter, iv verse), where Paul plainly tells how it is done, by saying that we are buried by Baptism, or transposing it, by Baptism we are buried. Wherein also, ye are risen, (Cor. ii. 12.) Showing that there must be a burial and resurrection to constitute Baptism proper, and you cannot have

Baptism without both. And hence we refuse to employ the term immersion to express Baptism. And the reason why the children of Isreal are said to have been all baptized unto Moses in the cloud, and in the sea, as in Paul to the Cor. (1st Epistle, x. 2), is because they were all first intombed by means of the cloud and sea, and were all brought up out of the sea and from under the cloud, and in this way they all had a burial and resurrection which alone can constitute water Baptism. But Peter says that it is the answer of a good conscience toward God by the resurrection of Jesus Christ. In other words, it is a good conscience speaking by a figure, and if the figure be proper, it says that I received this good conscience through the burial and resurrection of Christ, which this baptismal burial and resurrection is intended to represent, as well as my spiritual death to sin and my resurrection to a new life in Christ, and the resurrection of my body as well, when it shall be raised to immortality.

FOURTH.—*The object of the communion, and the ordinance of washing one another's feet explained.*

Next on the communion and feet washing; and I shall make very few remarks on the communion, as pretty much all agree as to the

object of the communion. And hence I will just say that it is designed as a figure, pointing back to the crucifixion of Christ as sacrificial offerings made before his crucifixion pointed forward to it.

But as the ordinance of washing the saint's feet has been much neglected of late, I wish if possible to impress the reader with its importance in as few words as possible :

In the thirteenth chapter of John, it is said by the Savior after he had washed his disciples' feet, and had taken his garments and sat down: He said, know ye what I have done to you? But they were too profoundly astonished to attempt an answer to this question. That their Lord and Master should stoop down and wash the feet of His own servants, was more than they could understand, it being so different from any custom among the Jews, that instead of the servant washing the Master's feet as was the custom among the Jews, that their Lord and Master in this case, should stoop down and wash His own servants' feet.

But the Savior afterwards explains this matter by saying: Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent, greater

than he that sent him. If ye know these things, happy are ye if ye do them.

But what is the purpose or design of this ordinance?

That each disciple of Christ may take upon them the form or profession of a servant. Not that the feet are dirty and need to be washed but that you, by this form, say that henceforth you are going to live a life of humility, and be willing to be a servant of all, rather than lord of all. I will now bring this little treatise to a close, with the prayer that God in his infinite goodness, may bless what I have written according to his will, and that the reader may be enabled to detect anything that may not be in harmony with truth and righteousness.

My dear reader, I thought I had finished this little work, but last night, Feb. 22d, 1881, I had presented to me the following subject, in a night vision, as one that I should present to the public, and especially to the religious public; to warn them of the fearful judgments with which God has determined to destroy Modern Babylon, or the present confused state of religion controlled by a dominant priesthood. These judgments are even now at the doors.

The subject to which I refer, reads as follows:

FIFTH.—*Of the signs of the times, indicating the very near approach of the most fearful judgments spoken of in the prophecy of Zephaniah, the last chapter, eighth and ninth verses. Also embracing a very choice collection of hymns and spiritual songs, nine of which were composed by the author.*

“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”

The reader it seems to me cannot fail to discover in the above passage, the direct reference to our present mixed and impure state of religious language. Well may it be styled Babylon, on account of its confusion, and I wonder not at the present very rapid growth of Infidelity, when the world sees the disgusting pride and extreme worldly conformity of the fashionable Churches, so that we are reminded of what was said of the Ancient Church, as in Isa. (xxviii. 8.) “That all tables are full of vomit and filthiness, so that there is no place clean.”

Think if you please of the horribly disgusting

state of things, as presented by the above language. And yet disgusting as it appears, it even fails to present this matter with that horribly loathsome disgust with which it appears to the Lord and all his true followers. And on this account he has determined to cleanse the earth from this accursed and loathsome condition of sectarian pride and carnal priestcraft. And again introduce his own pure language of love and righteousness, from which the religious world has been led astray, by that ungodly old man of sin. The Pope of Rome, who sits in the temple, showing himself that he is God, by declaring himself infallible as God is infallible. (2 Thes. ii. 4.) It was him that interpreted that saying of Peter, (2 Peter i. 20.) "That no prophecy of the Scripture is of any private interpretation," to mean that no private member of the Church has a right to understand or interpret the Scriptures for themselves. And therefore they must have an educated priest to read and interpret the Scriptures for them. Whereas, Peter means no more nor less than this: That unless we have the same spirit that inspired the Prophets to write the Scriptures, we cannot properly understand or interpret them. But this spirit the Lord has promised to all his disciples. When He says if I go not away, the comforter will not come, but if I go away I will send you the comforter, the spirit of truth, that shall guide you in the way of *all* truth. And when Mr. Pope or Priest, says that he alone has this spirit of truth; or that he has it at *all*, he

is as big a liar as the devil himself, whom he represents. But in this way the Romans have long since supplanted the Bible so far as their Church is concerned. And at present they are the meanest idolaters, and are more bloodthirsty than a set of heathens. And their sectarian daughters, who, like their old harlot mother, have rejected God and his word, by their ungodly human creeds and traditions of men, are little, if any better than the old mother. And this late ungodly display of the introduction of the devilish lesson leaves into the Sunday-schools, (I call them devilish because of the mixture of truth and falsehood together, for the purpose of deception, as the devil did in the Garden of Eden when he deceived our first parents,) seems to have outstripped the old mother in successfully supplanting the Bible. But the devil, through the agency of his hirelings, was very subtle in this matter of supplanting the Bible among the Protestants, as well as among the Romans. So he did not give them a whole book of lesson leaves at first, for this he thought would be too presumptuous a move to make at first, and his design of priestcraft would be detected and defeated; but he very modestly and unpresumingly gave them a single leaf at first, as a kind of a feeler to see how it would take, not intimating in the slightest degree that *that* leaf was designed in a very short time to become a book and supplant the Bible as it has done already.

But when I saw the first lesson leaf in a Sun-

day-school, it at once occurred to me that what I have stated above was the secret design of them. And that point has been reached by the devil much sooner than I expected; so that at present they seem to have no use for the Bible, or Testament in the Sunday-school, their place being supplied not by the lesson leaf, but the lesson book, and a kind of newspaper called the Bible teacher. So that in this way they seem to have no more use for the Bible, and the spirit that inspired holy men of old to write it, than the Romans have; and so they are going it blind under the dictation of a hireling priesthood, just as do the Romans.

May God in his mercy preserve his people from the above delusions and priestcraft, is my most sincere prayer.

I will now bring my brief treatise to a close, by adding to it the following gem of thought, which I humbly trust God will seal upon the hearts of all who may read this little work:

It is conceded I believe by all, that our bottom lands along our streams of water, where from the surrounding hills the soil is continually being washed down, and deposited on the lands below, are the richest lands we have, and the most sought after; and those who cultivate them judiciously are constantly growing rich. While those on the surrounding hills, though they may toil hard, are constantly growing poorer, while their soil is being washed down and deposited on the land of their rich neighbor in the valley.

But a religious truth very much like the above, is not so generally known, or understood, and sought after. That those who live away down in the valley of humility, along side the streams of sorrow and affliction, where from the surrounding hills of pride and worldly conformity, the true riches finding no lodgment are swept down by the floods of persecution, and deposited on these valley homes. And although frequently submerging them with baptism, after baptism of sorrow and tears, yet the richest deposits of grace are each time left with those valley homes, so that spontaneously (after the floods have subsided, and the clouds are gone under the general rays of the Sun of righteousness) there springs up a glorious crop, so that while those in the valley, that have sown in tears, are reaping in joy, those on the surrounding hills of pride and worldly conformity, are feeding on the husks of pride and vanity.

May God help us all to consider these things, is the prayer of your unworthy servant.

A CHOICE SELECTION OF
Psalms, Hymns and Spiritual Songs.

1—A NEW SONG, C. M.

COMPOSED AND SUNG BY A. C. CLEMENS.

THERE is a God, all nature says—

There is a God most high;

To him shall every knee be bowed,

And every tongue shall vie.

This God is love, and from above

He looks with watchful eye,

To take us from this world of sin

To a blessed home on high.

A home in heaven! O, happy lot!

Where pilgrims freed from care—

A home in heaven! hinder me not,

For I am going there.

Jesus, my great High Priest, has gone

A place for to prepare,

And when my work on earth is done,

He'll come and take me there.

I do believe, I now believe

That Jesus died for me;

That he rose again, that he rose again,

And ascended up on high.

That he'll come again, that he'll come again,

And take his people home;

That he'll come again, that he'll come again,

And take his people home.

SUITED TO THE L. M.

SHOULD I be a lawyer, I must cheat,
Else lawyers think they could not eat;
So hireling priests will whine and cry,
Until they get their salaries high.

And this to do, they'll say to you
That sinners dear, they awfully fear,
Without their priestly presence near,
Must die and sink to dark despair.

But would you know, the truth is so,
That you may plead for man 'gainst man,
And thus the wicked you may show
In truth and justice how to go.

And you, ye hirelings, ye should know
That with the lawyers ye shall go;
As when the Judge of all was here,
The hirelings then were full of fear.

For when the wolf, He said, would come,
The hirelings from the fold would run;
And thus the sheep would he divide,
And catch the souls for whom Christ died.

Oh! what a slaughter he has made!
The dead in every church-house laid;
The wounded here and there are found,
But very few, alas! are sound.

O God! how long shall these wild wolves
In clothing like the lambs be found,
And cry, peace, peace, to all around,
But teach them not the joyful sound!

A. C. CLEMENS, Upper Sandusky, O.

3—THE SOWERS AND REAPERS. 43

O, WE are the sowers now coming in,
To sow the seed in this world of sin;
With toil and care must the work be done—
And no one find rest 'till the Lord shall come.

We are the sowers, who sow the seed,
That perishing sinners may have no need;
O, who will help us, to harrow in
The seeds of truth in this world of sin.

O, we will be reapers to gather in
The sheaves of wheat from this world of sin;
With sickles of truth must the work be done,
And no one may rest till Lord shall come.

We will be reapers, oh, who will come,
And share in the glory of the harvest home;
O, who will help us to garner in
The sheaves of wheat from this world of sin.

Come out in the byways, we'll search them all,
The wheat may be there, tho' the weeds are tall;
There search in the highways we'll pass none by,
But gather from all for the home on high.
We will be reapers, etc.

This world now is ripening and soon the cry:
Go forth all my reapers from on high;
Bind up all the tares into bundles to burn,
But bring all the wheat to the heavenly barn.
We will be reapers, etc.

Then bring now your sickles, ye sons of men,
We'll gather together the golden grain;
Toil on till the sheaves of the Lord are bound,
And joyfully borne from the harvest ground.
We will be reapers, etc.

A. C. CLEMENS, Upper Sandusky, O.

4—PILGRIM'S INVITATION.

I'm a pilgrim and stranger,
A wand'ring from home,
While Jesus my Savior,
Invites me to come
To the glorious feast
He has prepared above,
And with his children
Taste mercy and love.

Why should I longer stay
Away from my God,
Since the path of humility
My Savior hath trod.
His way all may find,
For the Lord our God is kind;
He gives the poor relief,
He heals the blind.

O, yes, all the world may see
The works he hath wrought.
The pardon of our race
On Calv'ry was bought.
His cross now I'll bear
And the blessed truth declare,
That all who persevere,
The crown shall wear.

By A. C. CLEMENS, Upper Sandusky, O.

5—THE TWENTY-THIRD PSALM IN POETRY.

SUITED TO LONG METER.

THE Lord, my Shepherd, now I see,
I shall not want, he feedeth me;
 He feedeth me, he feedeth me,
O, bless the Lord, he feedeth me.

In the green pastures now I glee,
For bless the Lord, he resteth me;
 He resteth me, he resteth me,
O, bless the Lord, he resteth me.

Beside still waters now I be,
For bless the Lord, he leadeth me;
 He leadeth me, he leadeth me,
O, bless the Lord, he leadeth me.

The Lord my soul he doth restore,
And feed with manna evermore;
 Forevermore, forevermore,
O, bless the Lord forevermore.

For so the Lord he hath decreed
In paths of righteousness to lead;
 For his name's sake, for his name's sake,
This covenant he'll never break.

Through death's dark vale a passage free,
My blessed Lord has vouched to me;
 Has vouched to me, has vouched to me,
O, bless the Lord, 'tis vouched to me.

Before mine en'mies now I see,
 A table richly spread for me;
 'Tis spread for me, 'tis spread for me,
 O, bless the Lord, 'tis spread for me.

My head with oil thou dost anoint,
 And for my soul a place appoint;
 A place appoint, a place appoint,
 Beneath that flowing, bloody fount.

Thy mercy, too, is still in view,
 And to life's end thou wilt defend;
 Thou wilt defend, thou wilt defend,
 O, bless the Lord, thou wilt defend.

Now to thy house will I resort,
 And come at last with good report,
 With good report, with good report,
 To thy great house not made with hands.
 By A. C. CLEMENS, Upper Sandusky, O.

6—CROQUET SONG.

COMMON METER.

To play crokay the hirelings say,
 Is not a heinous vice;
 To play crokay is a naughty way,
 But still it seems so nice;
 But still it seems so nice,
 But still it seems so nice,
 Then play away, let the fogies say
 What e'er they will of vice.
 A. C. CLEMENS. Upper Sandusky, O.

7—HOME OF CHILDHOOD.

7S AND 6S.

HOME, the spot of childhood's play,
 Of cherished mem'ries past;
 But O, those days have passed away,
 They do not always last.
 Should I be happy still at home
 My youth renewed must be;
 A child of God I must become
 When age and cares do flee.

Home where dwelt my parents dear,
 But they from earth have passed,
 And sister one and brothers near
 Have gone with them to rest;
 But two remain of that small train,
 And we from earth must go,
 But if we're truly born again,
 We'll fear no future woe.
 By A. C. CLEMENS, Upper Sandusky, O.

8—Brother, thou was rude and naughty,
 Troubled like the raging sea;
 But the God of love hath brought thee
 In this quiet rest to be.

Composed and sung by the author on the funeral occasion of his son John.

WHEN the mists have rolled in splendor,
From the beauty of the hills,
And the sunshine warm and tender,
Falls in kisses on the rills;
We may read love's shining letter in the rain-
bow of the spray,
We shall know each other better when the mists
have cleared away.

CHO.—We shall know as we are known,
Never more to walk alone;
In the dawning of the morning,
When the mists have cleared away.

If we are in human blindness,
And forget that we are dust;
If we miss the law of kindness,
When we struggle to be just;
Snowy wings of peace shall cover all the pain
that hides away,
Till the weary watch is ended and the mists have
Cleared away.

CHO.—We shall know, etc.

When the mists have risen above us,
As our Father knows his own;
Face to face with those that love us,
We shall know as we are known;
Low beyond the orient meadows floats the
golden fringe of day,
Heart to heart we bide the shadows till the mists
have cleared away.

CHO.—We shall know, etc.

Sung by the author's daughter Birdie when she was
converted.

10—HE SAVES TO THE UTTERMOST.

I WAS once far away from the Savior,
And as vile as a sinner could be;
I wondered if Christ, the Redeemer,
Would save a poor sinner like me.

I wandered on in the darkness,
Not a ray of light could I see,
And the thought filled my heart with sadness,
There's no hope for a sinner like me.

But there in that dark lonely hour,
A voice sweetly whispered to me,
Saying: "Christ, the Redeemer hath power"
To save a poor sinner like thee.

I listened, and lo, 'twas the Savior
That was speaking so kindly to me,
I cried: "I'm the chief of sinners,
Thou canst save a poor sinner like me."

I then fully trusted in Jesus;
And O, what a joy came to me!
My heart was filled with his praises,
For he saved a poor sinner like me.

No longer in darkness I'm walking,
For the light is now shining on me,
And now unto others I'm telling,
How he saved a poor sinner like me.

And when life's journey is over,
And I the dear Savior shall see,
I'll praise him forever and ever,
For saving a sinner like me.

HAIL to the Lord's anointed!
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He comes with succor speedy,
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong:
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying
Were precious in his sight.

By such shall he be feared
While sun and moon endure—
Beloved, obeyed, revered:
For she shall judge the poor,
Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
Or moons renew their youth.

He shall come down like showers,
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in his path to birth:
Before him on the mountains,
Shall Peace the herald go;
And righteousness in fountains
From hill to valley flow.

12—HYMN, 7s & 6s.

ARABIA'S desert-ranger,
To him shall bow the knee;
The Ethiopian stranger
His glory come to see:
With offerings of devotion,
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at his feet.

Kings shall fall down before him,
And gold and incense bring;
All nations shall adore him,
His praise all people sing:
For he shall have dominion
O'er river, sea and shore,
Far as the eagle's pinion
Or dove's light wing can soar.

For him shall prayer unceasing,
And daily vows, ascend;
His kingdom still increasing,
• A kingdom without end:
The mountain dews shall nourish
A seed in weakness sown,
Whose frost shall spread and flourish,
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest,
From age to age more glorious,
All-blessing and all-blest;
The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is—Love.

JESUS, the name high over all,
In hell, or earth, or sky!
Angels and men before it fall,
And devils fear and fly.

Jesus, the name to sinners dear,
The name to sinners given!
It scatters all their guilty fear:
It turns their hell to heaven.

Jesus the prisoner's fetters breaks,
And bruises Satan's head;
Power into strengthless souls it speak,
And life into the dead.

O that the world might taste and see
The riches of his grace;
The arms of love that compass me,
Would all mankind embrace.

His only righteousness I show,
His saving truth proclaim:
'Tis all my business here below,
To cry, "Behold the Lamb!"

Happy, if with my latest breath
I may but gasp his name!
Preach him to all, and cry in death,
Behold, behold the Lamb!

14—HYMN, L. M.

SHALL I, for fear of feeble man,
The Spirit's course in me restrain?
Or, undismay'd in deed and word,
Be a true witness of my Lord?

Aw'd by a mortal's frown, shall I
 Conceal the word of God Most High!
 How then before thee shall I dare
 To stand, or how thine anger bear?

Shall I, to soothe th' unholy throng,
 Soften thy truth, or smoothe my tongue,
 To gain earth's gilded toys, or flee
 The cross-endur'd, my Lord, by thee?

What then is he whose scorn I dread?
 Whose wrath or hate makes me afraid?
 A man! an heir of death! a slave
 To sin! a bubble on the wave!

Yes, let men rage; since thou wilt spread
 Thy shadowing wings around my head,
 Since in all pain thy tender love,
 Will still my sure refreshment prove.

15—HYMN, L. M.

Go preach my Gospel, saith the Lord,
 Bid the whole world my grace receive.
 He shall be sav'd, that trusts my word;
 He shall be damn'd that won't believe.

I'll make your great commission known,
 And ye shall prove my Gospel true,
 By all the works that I have done,
 By all the wonders ye shall do.

Teach all the nations my commands,
 "I'm with you till the world shall end;
 All power is trusted in my hands,
 I can destroy, and I defend."

I AM so glad that our Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see;
This is the dearest, that Jesus loves me.

I am so glad that Jesus loves me,
Jesus loves me, Jesus loves me,
Jesus loves even me.

Though I forget Him, and wander away,
Still He doth love me wherever I stray;
Back to His dear loving arms do I flee,
When I remember that Jesus loves me.

Oh, if there's only one song I can sing,
When in His beauty I see the great King,
This shall my song in eternity be,
"Oh, what a wonder that Jesus loves me!"

Jesus loves me, and I know I love Him;
Love brought Him down my poor soul to
redeem;

Yes, it was love made Him die on the tree:
Oh, I am certain that Jesus loves me!

If one should ask of me, how can I tell;
Glory to Jesus, I know very well!
God's Holy Spirit with mine doth agree,
Constantly witnessing Jesus loves me.

In this assurance I find sweetest rest,
Trusting in Jesus, I know I am blest:
Satan, dismayed, from my soul now doth flee,
When I just tell him that Jesus loves me.

When up to heaven in rapture I go,
Then I will sing of my trials below;
Unto him who hath washed and made me like
snow,
All this great glory and triumph I'll owe.

THE great physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer:
Oh, hear the voice of Jesus.

Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus.

Your many sins are all forgiven;
Oh, hear the voice of Jesus:
Go on your way in peace to heaven,
And wear a crown with Jesus.

All glory to the risen Lamb!
I now believe in Jesus:
I love the blessed Saviour's name,
I love the name of Jesus.

His name dispels my guilt and fear,
No other name but Jesus;
Oh, how my soul delights to hear
The precious name of Jesus.

Come, brethren, help me sing His praise,
Oh, praise the name of Jesus;
Come, sisters, all your voices raise,
Oh, bless the name of Jesus.

The children, too, both great and small,
Who love the name of Jesus,
May now accept the gracious call
To work and live for Jesus.

And when to that bright world above
We rise to see our Jesus,
We'll sing around the throne of love
His name, the name of Jesus.

AND are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For his redeeming grace!
Preserv'd by power divine
To full salvation here,
Again in Jesus' praise we join,
And in his sight appear.

What troubles have we seen!
What conflicts have we past!
Fightings without, and fears within,
Since we assembled last;
But out of all the Lord
Hath brought us by his love;
And still he doth his help afford,
And hide our lives above.

Then let us make our boast
Of his redeeming power,
Which saves us to the uttermost,
Till we can sin no more:
Let us take up the cross,
Till we the crown obtain;
And gladly reckon all things loss,
So we may Jesus gain.

19—HYMN, C. M.

VAIN man, thy fond pursuits forbear;
Repent, thy end is nigh;
Death at the farthest can't be far:
O! think before thou die.

Reflect; thou hast a soul to save;
 Thy sins, how high they mount!
 What are thy hopes beyond thy grave?
 How stands the dark account?

Death enters, and there's no defense;
 His time there's none to tell;
 He'll in a moment call thee hence,
 To heaven, or down to hell.

Thy flesh; perhaps thy greatest care,
 Shall crawling worms consume;
 But ah! destruction stops not there;
 Sin kills beyond the tomb.

20—HYMN, 8s & 7s.

HAPPY soul, thy days are ended,
 All thy mourning days below;
 Go, by angel guards attended,
 To the sight of Jesus go.
 Waiting to receive thy spirit,
 Lo! the Savior stands above;
 Shows the purchase of his merit,
 Reaches out the crown of love.

Struggle through thy latest passions,
 To thy great Redeemer's breast;
 To his uttermost salvation,
 To his everlasting rest.
 For the joy he sets before thee,
 Bear a momentary pain;
 Die to live a life of glory;
 Suffer, with thy Lord to reign.

Young persons invited to seek and love Christ.

YE hearts with youthful figure warm,
In smiling crowds draw near;
And turn from every mortal charm,
A Savior's voice to hear.

He, Lord of all the worlds on high,
Stoops to converse with you;
And lays his radiant glories by,
Your welfare to pursue.

"The soul who longs to see my face,
Is sure my love to gain;
And those who early seek my grace,
Shall never seek in vain."

What object, Lord, my soul should move,
If once compar'd with thee?
What beauty should command my love,
Like what in Christ I see?

Away, ye false delusive toys,
Vain tempters of the mind!
Tis here I fix my lasting choice,
And here true bliss I find.

22—HYMN, L. M.

The Golden Rule.

BLESSED Redeemer! how divine,
How righteous is this rule of thine,
To do all men just the same,
As we expect or wish from them.

This golden lesson, short and plain,
 Gives not the mind or mem'ry pain;
 And ev'ry conscience must approve
 This universal law of love.

How blest would ev'ry nation be,
 Thus rul'd by love and equity!
 All would be friends without a foe,
 And form a paradise below.

Jesus! forgive us, that we keep
 Thy sacred law of love asleep;
 No more let envy, wrath, and pride,
 But thy blest maxims be our guide.

23—HYMN, C. M.

LORD, in the morning thou shalt hear,
 My voice ascending high:
 To thee will I direct my prayer,
 To thee lift up mine eye.

Up to the hills where Christ is gone,
 To plead for all his saints;
 Presenting at the Father's throne,
 Our songs and our complaints.

O may thy spirit guide my feet
 In ways of righteousness!
 Make every path of duty straight,
 And plain before my face.

Now to thy house will I resort,
 To taste thy mercies there;
 I will frequent thy holy court,
 And worship in thy fear.

TALK with us, Lord, thyself reveal,
While here o'er earth we rove;
Speak to our hearts, and let us feel
The kindlings of thy love.

With thee conversing, we forget
All time, and toil, and care:
Labor is rest, and pain is sweet,
If thou, my God, art here.

Here then, my God, vouchsafe to stay,
And bid my heart rejoice;
My bounding heart shall own thy sway,
And echo to thy voice.

Thou callest me to seek thy face;
'Tis all I wish to seek;
T' to attend the whispers of thy grace,
And hear thee inly speak.

Let this my every hour employ,
Till I thy glory see!
Enter into my Master's joy,
And find my heaven in thee.

25—HYMN.

WE are traveling, slowly traveling,
To the narrow river shore;
As we near it, shall we fear it,
Since our Savior's gone before.

CHO. — Trav'ling homeward, trav'ling homeward,
Gathering on that heav'nly shore;
Blessed Savior may we ever
Serve and praise thee and adore.

Many dear ones have crossed over,
 And they're going one by one;
 Though it grieves us as they leave us,
 'Tis Savior's call, Come home.

CHO.—Trav'ling homeward, etc.

In thy service make us faithful,
 And when life's work here is done,
 Safely mansioned with the ransomed,
 Sing thy praise for victory won.

CHO.—Trav'ling homeward. etc.

26—HYMNS.

Sister, thou was mild and lovely,
 Gentle as the summer breeze;
 Pleasant as the air of evening,
 When it flows among the trees, etc.

Peaceful be thy silent slumber—
 Peaceful in the grave so low:
 Thou no more wilt join our number;
 Thou no more our songs shalt know.

Dearest sister, thou hast left us;
 Here thy loss we deeply feel;
 But 'tis God that hath bereft us:
 He can all our sorrows heal.

Yet again we hope to meet thee,
 When the day of life is fled,
 Then in heaven with joy to greet thee,
 Where no farewell tear is shed.

Sung by the author when he was converted on the
 night of the 9th of February, 1842.

AND let this feeble body fail,
And let it faint or die :
My soul shall quit the mournful vale,
And soar to worlds on high :
Shall join the disembodied saints,
And find its long-sought rest ;
That only bliss for which it pants,
In the Redeemer's breast.

In hope of that immortal crown
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain :
I suffer on my three-score years
Till my Deliv'rer come,
And wipe away his servant's tears,
'And take his exile home.

O what hath Jesus brought for me !
Before my ravished eyes
Rivers of life divine I see,
And trees of Paradise :
I see a world of spirits bright,
Who taste the pleasures there ;
They all are robed in spotless white,
And conqu'ring palms they bear.

O what are all my suff'rings here,
If Lord, thou count me meet
With that enraptured host t' appear,
And worship at thy feet !
Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day.

'Tis the last call of mercy

That lingers for thee ;

Oh ! sinner, receive it—

To Jesus now flee !

He often has called thee,

But thou hast refused !

His offered salvation

And love, are abused !

If thou slightest this warning

Now offered at last,

Thine will be the sad mourning—

“The harvest is past,”

Salvation I've slighted,

The summer is o'er,

And now there is pardon,

Sweet pardon, no more.

'Tis the last call of mercy,

Oh, turn not away,

For now swiftly hasteth

The dread, vengeance day !

The Spirit invites you,

And pleads with you, Come !

Oh, come to Life's waters,

Nor thirstingly roam !

'Tis the last call of mercy,

Oh, steel not thy heart,

For now she is rising

From earth to depart !

The Bride is now calling—

“Ye thirsty souls, come !

Oh, come with the ransomed,

In heaven there's room !”

JESUS calls me ; I am going
Where he opens up my way,
To the toiling of his vineyard,
Shrinking not a single day.
Friends may shun me, toil await me,
Care and sorrow be my lot ;
But I've chosen Christ my Savior—
I am going, call me not.

Jesus calls me ; I am going
To the life prepared for me,
This poor world can't fill the aching
Of my heart, or set it free.
O what anxious, bitter sorrow,
Does the world give with its strife ;
But with Jesus—O what glory !
Ending in eternal life.

Jesus calls me ; I am going
To the washing of his blood—
Healing now and purifying
All who test the crimson flood.
Flesh may cry, Not now--to-morrow ;
Idols rise with wonted power ;
Jesus help me, come and help me !
Jesus take me hour by hour.

Jesus calls me ; I am going ;
Friends and neighbors come with me ;
Hasten now and gain salvation,
For the fountain's full and free ;
Test the grace that Christ now offers ;
Know the worth of this new life ;
Rise to all the bliss immortal,
Far above this world of strife.

A FEW more years shall roll,
A few more seasons come ;
And we shall be with those that rest,
Asleep within the tomb :
Then, O my Lord, prepare
My soul for that great day ;
Oh, wash me in thy precious blood,
And take my sins away.

A few more storms shall beat
On this wild, rocky shore ;
And we shall be where tempests cease,
And surges swell no more :
Then, O my Lord, prepare
My soul for that calm day ;
Oh, wash me in thy precious blood,
And take my sins away.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more :
Then, O my Lord, prepare
My soul for that blest day ;
Oh, wash me in thy precious blood,
And take my sins away.

A few more Sabbaths here
Shall cheer us on our way,
And we shall reach the endless rest,
Th' eternal Sabbath-day ;
Then, O my Lord, prepare
My soul for that sweet day ;
Oh, wash me in thy precious blood,
And take my sins away.

'Tis but a little while,
 And he shall come again,
 Who died that we might live, who lives
 That we may with him reign :
 Then, O my Lord, prepare
 My soul for that glad day ;
 Oh, wash me in thy precious blood,
 And take my sins away.

31—JORDAN'S STRAND.

MY days are gliding swiftly by,
 And I a pilgrim stranger,
 Would not detain them as they fly,
 Though full of toil and danger.

CHORUS.

For, oh we stand on Jordan's strand,
 And soon we shall pass over ;
 And just before, the shining shore,
 We may almost discover.

We'll gird our loins, my brethren, dear,
 Our distant homes discerning ;
 Our absent Lord has left us word,
 Let every lamp be burning.

Should coming days be cold and dark,
 We need not cease our singing ;
 That perfect love nought can molest,
 Where golden harps are ringing.

Let sorrow's rudest tempest blow,
 Each cord on earth to sever,
 Our King says come, and there's our home
 Forever, oh, forever !

32—I COUNT ALL THINGS BUT LOSS.

JESUS, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition—
God and heaven are still my own.

Let the world despise and leave me,
They have left my Savior too;
Human hearts and looks deceive me,
Thou art not, like them, untrue.
And while thou shalt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends disown me;
Show thy face and all is bright.

Go then, earthly fame and treasure;
Come disaster, scorn, and pain;
In thy service pain is pleasure—
With thy favor, loss is gain.
I have called thee, Abba, Father,
I have set my heart on thee;
Storms may howl, and clouds may gather,
All must work for good to me.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life, with trials hard may press me,
Heaven will bring me sweeter rest.
Oh! 'tis not in grief to harm me,
While thy love is left to me;
Oh! 'twere not in joy to charm me,
Were that joy unmixed with thee.

Soul, then know thy full salvation ;
 Rise o'er sin, and fear, and care :
 Joy to find in every station
 Something still to do or bear ;
 Think what Spirit dwells within thee ;
 Think what Father's smiles are thine ;
 Think that Jesus died to win thee ;
 Child of heaven, canst thou repine ?
 Haste thee on from grace to glory,
 Armed by faith, and winged by prayer ;
 Heaven's eternal day's before thee,
 God's own hand shall guide thee there.
 Soon shall close thine earthly mission,
 Soon shall pass thy pilgrim days ;
 Hope shall change to glad fruition,
 Faith to sight, and prayer to praise.

33 - HYMN.

FAR, far away, in the regions immortal,
 Jesus, our Savior waits us there ;
 Waits to receive us at the pearly portals,
 With the shining angels in the air.
 CHO.—They are waiting for us there,
 They are waiting for us there,
 They are waiting for us there,
 In that happy land so bright and fair.

There are our friends who have passed on before
 us,
 Waiting to bid us welcome there ;
 Waiting with robes and crowns all victorious,
 In that happy land so bright and fair.
 CHO.—They are waiting, etc.

Oh, may we each one be ready to meet them,
 Meet in that sweet celestial clime;
 Meet there to sing our Great Redeemer's praises,
 Meet to sing our Savior's love divine.
 CHO.—They are waiting, etc.

34—THE ROYAL WAY OF THE CROSS.

WE may spread our couch with roses,
 And sleep through the summer day;
 But the soul that in sloth reposes,
 Is not in the narrow way.
 If we follow the chart that is given,
 We need not be at loss,
 For the royal way to heaven,
 Is the royal way of the Cross.

To one who is reared in splendor,
 The cross is a heavy load;
 And the feet that are soft and tender,
 Will shrink from the thorny road.
 But the chains of the soul must be riven,
 And wealth must be as dross;
 For the royal way to heaven,
 Is the royal way of the Cross.

We say we will walk to-morrow,
 The path we refuse to day;
 And still, with our lukewarm sorrow,
 We shrink from the narrow way.
 What heeded the chosen eleven
 How the fortunes of life might toss?
 As they followed their Master to heaven,
 By the royal way of the Cross.

SWEET hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known:
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

Sweet hour of prayer! sweet hour of prayer!
Thy wings shall my petition bear
To Him whose truth and faithfulness
Engage the waiting soul to bless;
And since He bids me seek His face,
Believe His word, and trust His grace,
I'll cast on Him my every care,
And wait for thee, sweet hour of prayer!

Sweet hour of prayer! sweet hour of prayer!
May I thy consolation share,
Till, from Mount Pisgah's lofty height,
I view my home and take my flight.
This robe of flesh I'll drop, and rise
To seize the everlasting prize;
And shout, while passing through the air,
"Farewell, farewell, sweet hour of prayer."

36—SINGING OF HEAVEN.

OH! sing to me of heaven,
When I am called to die;
Sing songs of holy ecstasy,
To waft my soul on high.

Chorus.—There'll be no sorrow there,
 There'll be no sorrow there,
 In heaven above, where all is love,
 There'll be no sorrow there.

When cold and sluggish drops
 Roll off my marble brow,
 Break forth in songs of joyfulness—
 Let heaven begin below.

When the last moments come,
 Oh ! watch my dying face,
 To catch the bright seraphic gleam
 Which o'er my features plays.

Then 'round my dying bed
 Assemble those I love,
 And sing of heaven, delightful heaven,
 My glorious home above.

Then to my raptured ear
 Let one sweet song be given ;
 Let music charm me last on earth,
 And greet me first in heaven.

37—CONDEMNED, BUT PLEADING THE PROMISES.

SHOW pity, Lord, O Lord, forgive,
 Let a repenting rebel live.
 Are not thy mercies large and free ?
 May not a sinner trust in thee ?

My crimes are great, but don't surpass
The power and glory of thy grace;
Great God, thy nature hath no bound—
So let thy pard'ning love be found.

Oh, wash my soul from every sin,
And make my guilty conscience clean;
Here on my heart the burden lies,
And past offenses pain my eyes.

My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemn'd, but thou art clear.

Should sudden vengeance seize my breath
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there—
Some sure support against despair.

38—HOME OF THE SOUL.

I WILL sing you a song of that beautiful
land,
The far-away home of the soul,
Where no storms ever beat on the glittering
strand,
While the years of eternity roll,
While the years of eternity roll.

Oh, that home of the soul in my visions and
dreams,

Its bright jasper walls I can see,
Till I fancy but thinly the vale intervenes
Between the fair city and me.

There the great trees of life in their beauty do
grow,

And the river of life floweth by,
For no death ever enters that city you know,
And nothing that maketh a lie.

That unchangeable home is for you and for me,
Where Jesus of Nazareth stands ;
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands.

Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain !

With songs on our lips and with harps in our
hands, ~

To meet one another again.

39—HOME OF THE BLEST.

OH ! when shall I dwell in a mansion all bright,
And Jesus, my Savior, behold—

And walk by his side, like an angel of light,
In a city all garnished with gold ?

Cho.—Home of the blest, home of the blest,
When wilt thou ever be mine ?

Home of the blest, home of the blest,
Soon shalt thou ever be mine.

No pearl from the ocean, no gold from the
mine,
Can pardon and purity buy;
I'll trust in the blood of a Savior divine,
And I'll cling to his cross till I die.
Home of the blest, etc.

Tho' light are the sorrows that burden his
child,
And fleeting the tempest of woe,
I long for the land that was never defiled—
To the home of the blest I would go.
Home of the blest, etc.

But while I'm a stranger away from my
home,
I'll toil in the vineyard and pray;
I'll carry the cross while I think of the crown,
And I'll watch for the break of the day.
Home of the blest, etc.

40—HYMN.

I NEED Thee every hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

I need Thee, oh, I need Thee;
Every hour I need Thee;
Oh, bless me now, my Saviour!
I come to Thee.

I need Thee every hour;
 Stay Thou near by;
 Temptations lose their power
 When Thou art nigh.

I need Thee every hour,
 In joy or pain;
 Come quickly and abide,
 Or life is vain.

I need Thee every hour:
 Teach me Thy will;
 And Thy rich promises
 In me fulfill.

I need Thee every hour,
 Most Holy One;
 Oh, make me Thine indeed,
 Thou blessed Son.

41--HYMN.

I KNOW not the hour when my Lord will come
 To take me away to His own dear home;
 But I know that His presence will lighten the
 gloom,
 And that will be glory for me.
 And that will be glory for me, oh, that will be
 glory for me;
 But I know that His presence will lighten the
 gloom,
 And that will be glory for me.

I know not the song that the angels sing,
 I know not the sound of the harps' glad ring;
 But I know there'll be mention of Jesus our
 King,
 And that will be music for me.
 And that will be music for me, etc.

I know not the form of my mansion fair,
 I know not the name that I then shall bear;
 But I know that my Saviour will welcome me
 there,
 And that will be heaven for me.
 And that will be heaven for me, etc.

42—HYMN.

LIGHT in the darkness, sailor, day is at hand!
 See o'er the foaming billows fair Haven's land.
 Drear was the voyage, sailor, now almost o'er;
 Safe within the life-boat, sailor, pull for the
 shore.

Pull for the shore, sailor, pull for the shore!
 Heed not the rolling waves, but bend to the oar;
 Safe in the life-boat, sailor, cling to self no
 more!
 Leave the poor old stranded wreck and pull for
 the shore.

Trust in the life-boat, sailor; all else will fail,
 Stronger the surges dash, and fiercer the gale;

Heed not the stormy winds, though loudly they
 roar,
Watch the "Bright and Morning Star," and
 pull for the shore.

Bright gleams the morning, sailor, uplift the
 eye;
Clouds and darkness disappearing, glory is nigh!
Safe in the life-boat, sailor, sing evermore,
"Glory, glory, hallelujah!" pull for the shore.

WE will now give the reader, at the close of our hymnal department, the covenant of the Church of which I have the pleasure to be a teaching elder; and which, through my instrumentality, was first organized at Canal Winchester, Franklin County, Ohio, on the 26th of September, 1865; hoping, that, by the blessing of God, all who read it may adopt it as their covenant.

COVENANT OF THE CHURCH OF GOD.

We, the undersigned, do make the following covenant with God and with one another: That we will from this time henceforth take the word of God as the man of our council; and, that we will seek constantly to know what God the Lord would have us do, and when our duty is made plain to us, either by the reading of the word of God or by the direction of his Spirit, we will discharge it the very first opportunity we have.

Signed, A. C. CLEMENS,
 WILLIAM SHAFER,
 And others.

INDEX TO HYMNS.

No.	First Line of Hymn.	Page.
30	A few more years shall roll,.....	65
18	And are we yet alive.....	56
27	And let this feeble body fail.....	62
12	Arabia's desert-ranger.....	51
22	Blessed Redeemer! how divine.....	58
8	Brother, thou was rude and naughty.....	47
33	Far, far away, in the regions immortal.....	68
15	Go preach my Gospel, saith the Lord.....	53
11	Hail to the Lord's anointed.....	50
20	Happy soul, thy days are ended.....	57
7	Home, the spot of childhood's play.....	47
16	I am so glad that our Father in heaven.....	54
41	I know not the hour when my Lord will come.	75
4	I'm a pilgrim and stranger.....	44
40	I need thee every hour..... ..	74
10	I was once far away from the Savior.....	49
38	I will sing you a song of that beautiful land...	72
29	Jesus calls me; I am going..... ..	64
32	Jesus, I my cross*have taken.....	67
13	Jesus, the name high over all.....	52
42	Light in the darkness, sailor, day is at hand...	76
23	Lord, in the morning thou shalt hear.....	59
31	My days are gliding swiftly by.....	66

No.	First Line of Hymn.	Page.
36	Oh! sing to me of heaven.....	70
39	Oh! when shall I dwell in a mansion all bright.	73
3	O, we are the sowers now coming in.....	43
14	Shall I, for fear of feeble man.....	52
2	Should I be a lawyer, I must cheat.....	42
37	Show pity, Lord, O Lord, forgive.....	71
26	Sister, thou was mild and lovely.....	61
35	Sweet hour of prayer! sweet hour of prayer...	70
24	Talk with us, Lord, thyself reveal.....	60
17	The great physician now is near.....	55
5	The Lord, my Shepherd, now I see.	45
1	There is a God, all nature says.....	41
28	'Tis the last call of mercy.....	63
6	To play crokay the hirelings say.....	46
19	Vain man, thy fond pursuits forbear.....	56
25	We are traveling, slowly traveling.....	60
34	We may spread our couch with roses.....	69
9	When the mists have rolled in splendor.....	48
21	Ye hearts with youthful figure warm.....	58

A Brief Treatise on Theology.

WRITTEN IN NASHVILLE, TENN.,

BY

A. C. CLEMENS,

Of Upper Sandusky, Ohio, an Elder of the Church of God.

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